THE
EDUCATIONAL REVIEW

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Tools of Testing : Old & New

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'To measure' means to determine the magnirude of a property in terms of a suitable unit. It is really difficult to think of an activity in our daily life that is not influenced directly or indirectly by some form of measurement. C. C. Ross rightly remarks: " From birth to death, almost every aspect of our daily lives is touched by measurement in its numerous forms." William A. McCall in his book, *Measurement* states with authority: "Measurement, is just as immanent in the whole educational process as in life in general. There are other things in education besides measurement, but they have no value so long as they are dissociated from it." The credit for starting this trend towards measurement in education goes to the logical view put forth by Thorndike : "If anything exists at all, it must exist in some amount, and if anything exists in some amount, it is measurable."

The movement for measuring the progress of students is in harmony with current practices in the industrial world. The effectiveness of instruction, because of the intangible nature of many of the objectives, is much more difficult to measure than the processes and products of factories. In certain situations, a rough estimation of the measurement can solve our purposes, but at other places we need an accurate measure to do the job. The teacher cannot measure the achievement so accurately as the spherometer, a tiny precision instrument, measures the thickness, because measurement of achievement is a complete procedure. This movement for measurement, accurate, valid and reliable, had a long history. It did not fall from Heaven in a sudden revelation. Man, impelled by necessity, invented a testing tool, but sooner or later pruned and polished it in order to eliminate its inherent defects. Thus we come across a variety of testing tools: oral tests, written tests, informal or formal tests, non-standardized or standardized tests, traditional (essay-type) or objective (new type) tests; achievement, intelligence or character and personality tests; general or specific tests; individual or group tests; prognostic or diagnostic tests; practice or survey tests.

The comparative study of the old orthodox type of tests and its counterpart in the new type has become too common a rut to be trodden again. Nevertheless a few general remarks about both these techniques would not be out of place. The traditional essay-type examination has earned for itself various epithets at the hands of different reformers, because of its notoriety, *viz.*, an enemy of pupils; an obstacle to education; a begetter of rivalry and strife; and an emetic and a glorifi–

cation of memory at the expense of the rational and creative powers. The deficiencies and inadequacies of the traditional essay type examinations are too well-known to need elaboration. Such tests have come to be dubbed as capricious, invalid, unreliable and inadequate. Such a strange tirade has risen against them that even sane educationists at times, support the slogan, 'Abolish examinations!' Thomson has gone a step ahead when he called examinations "a presumptuous attempt to guage the depths of human ignorance." But, in spite of all this, the old system has a definite superiority for measuring and achieving certain important educational objectives, *viz.*, ability to see relationships, to make evaluations, and to apply one's knowledge to new situations. It calls into play certain higher forms of mental activity, when the pupils are required to compare, to explain, to discuss and to define.

The new type tests have been found very useful in regard to other matters. They have some obvious merits. They are objective, valid, reliable and usable instruments for measurement. The pupils are not only spared the horror and emotional disturbance, but instead are stimulated to creative inquiry, creative thinking and self-confidence. Cramming is avoided, and healthy study habits are inculcated. Almost immediate appraisal of results and accurate estimate of pupils' achievement spur them on for further work with redoubled interest and confidence. The new type test tends to shift the onus from the teacher as a valuer to the teacher a sa constructor of test items, and thus he is made to go into the minutest details of the subject matter. New type tests serve a twofold purpose : (*1*) they are more comprehensive and test a wider range of students' scholastic attainments; and (*2*) they are more valid and reliable as they intend to measure what they should measure. Besides, they ensure objectivity in scoring, facilitate extensive sampling of material, minimise the element of guess-work, are economical from the point of view of administration, have greater adaptability to particular needs and situations and possess diagnostic and prognostic values.

Yet, when all has been said in their favour, it can be safely asserted that they cannot themselves dislodge the essay type examinations, which, in spite of their weaknesses, have surely some strong points in their favour. In spite of all these merits, this new technique of testing suffers from certain serious handicaps: (*1*) They tend to measure memory for isolated factual knowledge; (*2*) Higher forms of mental activities are not measurable by this technique; (*3*) Sampling, though extensive in length, is extremely limited in depth; (*4*) Test construction is a pretty tough job. In fact, whereas a wisely constructed test is a valuable asset, an ill-constructed test may be a harmful instrument.

At this juncture, when we have briefly analysed the pros and cons of both the old and new techniques of testing, let us peruse the views of the Radhakrishnan Commission and the Secondary Education Commission on this ticklish controversial issue. The University Education Commission, being alive to the fact that an unsound type of examination continues to dominate instruction to the detriment of a quickly expanding educational system recommends not to end, but to amend the prevalent type of examination by introducing increased use of new testing techniques that can assist in (*1*) the choice of students; (*2*) the counselling and guidance of students; (*3*) measuring their progress; (*4*) diagnosing present conditions; (*5*) devising remedial measures; and finally (*6*) assessing their achievement. The Mudaliar Commission Report has also scanned the defects and limitations of the essay-type examination and has given a praiseworthy and practicable suggestion that "the objective type of tests should be widely used to supplement the essay-type tests."

As a matter of fact, loss of faith in the old traditional system is almost universal,

but we are unable to steer clear of the old, because of a fear of the yet unproven new. The known Devil, to our way of thinking, is better than the unknown. However, nowadays we have come to a happy healthy conclusion. We aim at supplementing the old system and not to supplant it. In fact a combination of the traditional essay type and the new objective type tests offers us a bridge between the two and a period of experimentation, after which it will be possible for us to judge the merits of both the systems and in the end, to keep both or one, as it may suit us. Should we not, therefore, welcome this plan, however inadequate, that offers a chance of escape from our dilemma and develop it till it becomes an arch of triumph? A few governmental efforts at the central level, in order to reform the examination system, are commendable and earn encomium from every sane person. The establishment of Evaluation Units, the appointment of Evaluation Officers and the organization of Seminars and Workshops on Evaluation are really encouraging steps towards scientific experimentation, a pre-requisite of planned development. Keeping in mind the words of St. Augustine, "A thing is not necessarily true because it is uttered badly, nor false because spoken magnificently", let us change our way of looking at things! As P.C. Wren observes: "Let us regard education as a wholly beneficial journeying through the delightful fields of learning, and an examination as an interesting, helpful, wayside incident and nothing more."

To sum up, the modern testing movement has much to offer by way of a solution for the ills from which present-day education in our country suffers. In particular, it may show a way out of the suffocating grip which the hackneyed, stereotyped examination practices hold on our educational system. Once the grip is off, the path of steady, uninterrupted progress may lie clear before the educationists and the educands.

Special Features of Indian Art

SANT SINGH CHOWLA, Govt. Postgraduate Training College, Chandigarh.

Indian art is very rich and varied. It is not only religious and solely mystical as some of the Western critics have said. If Indian art is religious and mystical, it is also romantic, realistic, secular and full of life. It has various theories, characteristics, techniques, methods and features. It is full of symbolisms and idealisms. Indian art has developed through ages and has passed through many stages. Geographically some barriers as the Hindukush and Himalaya in the north, the mountain forests in north east, the Arab sea in the south-west and the gulf of Bengal in south-east, have isolated India so much that she could evolve a characteristic and civilization of her own. But we cannot ignore the influence of foreign peoples, who came into India from time to time. They brought their own culture and ideas to this country.

Gods and goddesses have occupied a considerable place in the art of India as in the art of many other countries. The concept of gods is different from place to place. The conception of Greek gods is a perfect and ideal human beauty. There is no superior ideal or supernatural feature in them. Here in India the case is different. Gods though mostly human figures, their forms do not always resemble human forms. The forms of gods were intended to impart the spiritual message. In other

words the artists of India have tried to express whatever they could imagine themselves or they found in the books prepared by the devoted meditators. They followed the superior ideals of the things. We see the goddess Durga has ten hands. God Siva has five faces and three eyes, god Brahma has four faces and so on, so forth.

In representing human beauty the idea of beauty was drawn not by the idealisation of human forms, but by a reference to the appeal of beauty that we have from nature. In Indian literature human beauty has the beauty of nature for its ideal. Natural beauty is given for an expression of super-excellent human beauty as—"your form is like creepers, your eyes are like that of a deer, your face is like moon, your movement is like peacock's and so on" Some times these were held superior to nature even. The Indian artists followed suit and translated such descriptions into paintings and plastic art.

The composition of landscape is indispensable setting. The Indian artists never abstracted the main subject of representation from the environment of which it formed a part. Man is regarded as a part of nature and the representation of man and gods is associated with nature. Both natural and spiritual aspects are regarded equally. It was representation of life snapped in the flow. Movement is quite obvious in its natural form. There is hardly any representation of a god without an object of nature with it, either as flower, a creeper, a bird or animal.

In Indian art there is a definite and prescribed proportion of the limbs and their ratio to one another. The Indian artists paid more attention towards the ratio than the actual standard of measurements of different limbs. The ratio being the same, figures turned into pigmy and colossal.

Art in India is full of meanings. The various kinds of gestures of hands and figures bear definite meanings and are symbolic in their nature. In a fixed position these are vibrant with life. Dr. S. Kramrisch says, "Eevery scene or image becomes a 'vahana' and every part of it subordinated to that aspect, is transferred according to its meaning with it and relation to the whole". The whole body is experiencing something or the other. The dignity of motherhood in the woman is expressed in the fullness of her breasts and the hips. By associating a figure with many hands, heads or eyes, the artists symbolised through them superhumanism or supernatural energy and power of vision. Even association of natural objects to the main subject has some meaning.

When the Indian artists composed a group of figures with a central figure to which our chief attention was drawn, they never underlined the importance of the subordinate figures. These have importance by themselves. These were made in the interest of the central figure to which they supplied a setting. These helped by their natural combination to the expression of the main figure.

In the language of 'Chitrasutra' the Indian artists had knowledge of perspective, ratio, light and shade and the ability to draw from different postures. It is said in 'Chitrasutra' that a man who did not know how to show the difference between a sleeping and dead body or who could not portray the visual graduation of high land and low land was no artist at all.

The painters of India used white, black, blue, yellow and red as main colours, and by a mixture of these main colours hundreds of other colours were made and used. The use of colours was also full of meanings. A particular colour represented a particular thing, say, heat, rage, calmness or quietness.

The art of India is full of movement. The artists took into consideration not only physical movements but also mental and spiritual movements. In dancing

figures artists have given ample proof of their skill in demonstrating the rhythmic dance of mind and its harmony through facial features and the features of the body.

The art of India is the art of lines. It is begun with the outline and after colours it is emphasised with outline, some time very delicate and some times vigorous outline.

We often find that even ordinary human figures are not drawn in accordance with complete anatomical faithfulness. It is not that Indian artists were ignorant of human anatomy, but the artists paid more attention towards character, expression and feelings. The artists did not copy the reality in nature, but they gave expression to their own apprehensions of nature mixed with their emotions and ideas. At the same time artists thought that truth can't be changed and therefore they never changed the form of God or goddess according to their own fancy.

The close study of art of India tells us that mostly the presence of a god or goddess or a pesson was shown through symbols. People could understand the symbols and could draw out the meaning of the form in which that was symbolised. We find that artists had to be in contact with the religious persons and devotees who inspired them with their own realisations and introduced them into paradise of these deities.

Indian artists in all their creations try to give an expression to the inner character of the object of their creation. At the times of creation their mind was one with the object of their creation.

The Staff in Basic Schools

PROF. SHAMSUDDIN, M. A., M. Ed, Raipur.

> "To the teachers in this school I wish to say that they should never forget that their business is to educate and not merely to instruct, that they must not only inculcate in the minds of their pupils the elements of knowledge but also lay in them the foundations which lie, as I am not weary of repeating, in conscience and courage and courtesy."
>
> R. A. *Lamb.*

Fundamentally Basic Education cannot function unless we have the right type of Basic trained teachers for Basic Schools. It is most unfortunate that many of the Basic trained teachers today do not have any real faith in the philosophy of the Basic Education. As such, they do not put forth their best efforts in the working of Basic Schools. As a matter of fact, they should leave no stone unturned to devote all their energy, time and intelligence to the spread of Basic Education. They should see that the scheme is effectively implemented in their Institution. Not only this, but they should propagate the new scheme of Basic Education in the vicinity of their own village. They should contact the village leaders and should induce them to open new Basic Schools in their villages. In fact, they are the pioneers in the new scheme of Basic Education. The Basic trained teachers should have faith in it. They should devote themselves whole-heartedly and enthusiastically to the techniques, philosophy and methodology of the scheme. In reality, the future of Basic education solely depends on the real efforts of the Basic trained teachers.

So, a member on staff of a Basic school must have two types of essential qualifications, one academic and the other of craft. As regards the former qualification, each teacher in a Basic school must invariably be trained in a Post Graduate Basic Training College or other similar institutions meant for special training in Basic Education. As there is a dearth of weaving teachers, exceptional employment of undergraduates having experience or diploma in weaving may be a transitional measure, but efforts should be made to procure one graduate for each school having technical and practical knowledge of weaving. This will save the spun yarn from being wasted.

As far as possible, each member of the staff should be well versed with all processes from spinning to weaving and should a have thorough idea about their practical and theoretical aspects Exceptions, if any, should be only provisional and through short term courses all teachers should be made conversant with the full implications of the craft.

The teachers should also have capacity to visualise the finished products, and they should have also the idea about the sources of availability of the raw materials or instruments and should be well-versed with their disposal in the market if necessary.

The faith in community life in each teacher can never be over-emphasised because it forms the foundations of our future democratic set-up.

Along with other qualifications enumerated above, qualities of character and leadership may also be considered as an essential qualification in each member of the staff of a Basic School.

Every teacher in a Basic School must have complete mastery over pedagogy and methodology of teaching, because it is he who has to hand over this mastery to the students in Basic Schools. He should also have complete faith in the new system of education and should also have capacity to justify the curriculum and to make suggestions thereon.

As, in Basic Schools, there is correlated teaching, class teachers should be preferred to specialists in different subjects. 'Basic Education views life as a whole and not as watertight compartments'.

Besides, in the absence of refresher courses, even trained teachers working in remote quarters of the countryside relapse into ignorance of the modern techniques of child education. They lose all contacts with training schools and have no idea of new trends in education. Education being a growing science and the human mind being conservative, it is very likely that teachers working in villages may fail in and lose all scope of adaptibility, and so refresher courses should be periodically held.

"Education is an urgent task which no nation can afford to postpone for an indefinite period. Every nation must bring into the schools all the children of the appropritate age group as quickly as possible so that the ideal of democracy may be realised". At the same time, unless we have the right type of teachers, we cannot aim to build up the type of society we need. So it is the imperative duty of teachers in Basic Schools to participate in almost all the activities of the school, whether those may be of manual nature or of intellectual nature. If the teachers themselves maintain the dignity of labour before their students' they are sure to leave a good impression on their students. Thus the students will willingly participate in the manual activities of the institution. H G. Stead was not wrong when he said, "The function of the staff in my school is not only to touch the subjects of the curriculum ; it has a task which is more important and more difficult than this. It has to provide a mental atmosphere in the school wherein the virtues of democracy can take root and flourish".

COLLEGE OF ENGINEERING AND TECHNOLOGY OPENS IN DELHI

The Government of India in *1958* decided to establish at Delhi a College of Engineering & Technology to provide training and research at the highest level. This college, which was formally opened on August *17*, is affiliated to the University of Delhi. The Government of the United Kingdom and British industry have co-operated with the Government of India in its establishment.

The college will offer five-year courses in civil, mechanical, electrical, and chemical engineering and in textile technology. In the first stage of development, the undergraduate population will be *1250* students, all resident at the college, which occupies a site of *230* acres at Hauz Khas. Postgraduate courses for *300* students will begin in *1964*. These will provide facilities for research for the further training of engineers at higher levels of study, and also refresher courses for industry.

Some of the equipment presented by British industry has already arrived, and equipment from Indian sources has been installed in readiness for the first session, beginning on August *17*. The United Kingdom Government will maintain, under the Technical Co-operation Scheme of the Colombo Plan, a staff of professors and workshop instructors and supervisors from Britain, of whom seven are already working at the college, while the Government of India will provide and maintain the college. Two large workshop and laboratory buildings have been completed, and the whole of the first and second-year studies will be carried on in them while the main buildings are under construction.

Duke foresees "Great things"

When he laid the foundation-stone of the college on January *27*, *1959*, the Duke of Edinburgh said it was "an example of friendly co-operation between two Commonwealth governments". The raising by British industry of a fund for equipment was, he added, "a measure of the interest of independent companies in the United Kingdom in the technical progress of India. With such a background of sensible cooperation in such a worthy cause, I have no doubt that this college will achieve very great things."

In *1958*, the then president of the Federation of British Industries called a meeting of representative industrialists and members of engineering institutions and industrial associations at which it was decided to raise a fund for the provision of equipment through a trust managed by a committee under the chairmanship of Sir Eric Coates. This committee is advised by a technical sub-committee under the chairmanship of Sir Willis Jackson, director of research and education of Associated Electrical Industries (Manchester) Ltd., who has been appointed to the Chair of Electrical Engineering at the Imperial College of Science & Technology, London. More than *100* firms in Britain have made contributions to the extent of over £ *250,000*.

Professor M. S. Thacker, Secretary to the Indian Ministry of Scientific Research & Cultural Affairs, is the chairman of the governing body, on which Indian industry is represented. Mr. R. N. Dogra, principal of the college, was formerly principal of the Punjab College of Engineering and Director of Technical Education in Punjab.

Several years of development

The development of curricula and syllabuses, and the drafting of specifications of equipment to serve them, which are already in an advanced stage, will be carried to completion by the Indian and British staffs. The buildings opened on August *17* are the first steps in a comprehensive programme of development

which will take several years to complete.

Additional assistance by the British Government under the Colombo Plan includes an offer to provide higher training in Britain in *1961* for *10* members of the Indian saff. Reference books are being provided from Britain for the college library.

A special feature of the college is the scheme for practical training which will be run partly within the college and partly in collaboration with industry. The programme and equipment for this are similar to those of the most advanced training establishments in Britain.

The aim of the scheme is to provide, in India, engineering education of the highest standard. With the first intake of *150* students in August this year, the college opens under good auspices and with the prospect of becoming an important focal point of co-operation between India and Britain.

Prof. M. Rangacharya's *Great English Translation of*

SRI-BHASHYA

VOLUME I. Rs. *15.*

The Educational Publishing Co.,

Nungambakkam, Madras-6.

India's Contribution to Education

Dr. V. N. SHARMA, M.A., Ph.D., Principal, Children's Garden School, Madras.

(*Continued from Page 149*)

Education and the State

In all periods of Indian history, we see a harmonious relationship between the State and the School. The State drew its dignity, its religion, its morality, its effectiveness and its consequent efficiency from the school, from the teacher. The kings and emperors took a great pride, a privilege to call themselves "patrons of learning", "emperors of learning". They bestowed their wealth and their power for the promotion of learning; but in no case claimed any authority. The teacher was free, and we hear in some texts that the honour and respect a teacher commanded from the world was such that "not even the king could force" him. The teacher stood in the public, not only in his capacity as an individual, as the leader of the youth, but also as the highest representative of his community. In other words, it is said that he is the custodian of the State's and world's best treasure.

"The king of the land might enter into the Convocation of a school, but no one rises to greet him, and he takes his seat like any other visitor and guest, but on the entrance of the presiding teacher (*Kulapati*), the Venerable of Venerables, all rise and turn their faces towards him and in silence await his words. The State as well as the public took it for granted that the school is the temple of learning and the learned. When a *kulapati* visits royalty, or when a learned one enters a court, he is honoured. As we see, in the ancient texts, even Lord Krishna, the Teacher of all teachers, descended from His throne to welcome the learned and offered His throne and sat at his feet for wise words" (Besant: *Higher Ednecation in India, p. 2.*).

Many ancient texts have preserved for us some instructions on the duties and responsibilities of the State in this connection.

"Let the king, among others, watch the temples, places of art and crafts, scholars for the young. Let him honour the scholars who make expositions on sacred and secular texts and the scriptures of all sects. Let him honour the revered scholars, perfected in study and rich in knowledge" (*Brihaspati Sutra III*). "High Brahmins he should greet with a shake of his head, welcome them in the ancient manner due to a learned one". "The command of a revered teacher is to be executed" (*Brihaspati Sutra, V*). It is a common tradition in all ages to follow these ancient injunctions of the sages and teachers. It is the duty of the State to provide, as well, all the necessities not only to the teachers but also to the learned scholars who settle down in the countryside. Such scholars are given tax-free land, and placed above want and given all possible encouragement, so that they could duly discharge their duty (*dharma*) as teachers, as scholars and resident priests and learned men (*Ramayana*).

As in the olden days, the Buddhist kings and princes set a great example and gave an impetus for the promotion of learning for many centuries. "The State encouraged very liberally the crafts and especially a craftsman who introduced highly trained apprentices to the kings" (*Milinda VI. 9, 10*). "Many learned men received grants of land and a high rank, after which they followed whatever occupation they liked" (*I-Tsing, pp. 177*).

Hiouen Chwang describes the King Sakradiyta and others whom he visited as

the contributors for the promotion of learning in his time. The State encouraged and patronised education and provided employment for the learned, and as in days of old, it had no hand in the administration of the institution. It could not summon the learned men to appear. Many of the scholars, after they finished their education, preferred to live in seclusion and continence, and such were held in great esteem by the State as well as by the people. Many institutions received from the State rich endowments—fields, houses etc., out of which food and clothing were provided for the resident members—both teachers and students. (*I-Tsing*, chap. 37).

The copper plates and incriptions of the middle ages, some even touching the later days of the 18th century, record the patronage bestowed on scholars and poets, and some deal with the promotion of arts and crafts (Report of the Madras Epi. Department; Reports of the Govt. of India Epig. Dept). The Muhammadan kings did not lag behind in this connection.

The public and education

Not only the State, but also the general public took a great pride in maintaining educational institutions in their localities. This tradition we find in full activity in all periods of Indian history. They took all possible responsibilities to maintain scholars and teachers who had undertaken "to impart education to disciples" (*Atharva Veda* XIII. 3.17.18.).

Vedic and Post-Vedic India was renowned for the promotion and propagation of education and culture. Buddhist and Muslim India kept up the Vedic traditions, thus upholding the Aryan ideal to bring home the knowledge of the *Brahman* within the reach of all classes and communities, without any mercenary motives "to impel a teacher to impart the secrets of the *Brahman*".

An old inscription of the middle ages now in the possession of the Epigraphical Department of the Madras Government gives us some idea of the generosity of the villagers in the promotion of education in their village. The village community, in accordance with this inscription, founded a college and a hostel for the boarding and lodging of teachers and students. They opened many branches of learning, sacred and secular, and provided all the necessities required by the teachers. In a similar manner, the students were encouraged to study advanced subjects. "The endowments of the community were not paid direct by the community-council, but collected by the local residents for the promotion of learning. The village supervision committee had to supply fire-wood for the hostel. Sugar and other necessaries were supplied by the traders in the south bazar. Any excess of milk in the local temple was to be made over to the hostel. Ghee and curds, after the temple requirements were met, were also handed over to the hostel. (*Madras Epig. Report:* Inscription No. 323 of 1917).

We find similar endowments, by the public, poor and rich, in many south Indian villages. "The school grounds were exempted from all taxes, and teachers and students enjoyed many facilities throughont" (Madras Epi Report for *1919*, P. *96*).

(*To be continued*)

JUNIOR RED CROSS
As an Extra-Curricular Activity

T, P, SANTANAKRISHNA NAIDU, Chromepet.

It may be a cynical way of putting it, but it is nevertheless the most realistic to say that extra-curricular activities are simply those activities in school the usefulness of which the older generation of teachers cannot but admit, but into which at the same time they do not wish to be drawn at their age. As a compromise, to leave them out, but to let the younger teachers run them, they are not put into the curriculum, but called "extra-curricular". Naturally, therefore, what was extra-curricular in one generation becomes curricular in the next, when those who run them become old enough to have their say. (By then, other extra-curricular activities appear in the field!) In the present generation Junior Red Cross is one of the extra-curricular (or co-curricular, if one prefers to put it that way) activities in schools.

What is Junior Red Cross? The Junior Red Cross is the boys' and girls' branch of the international humanitarian parent organisation known as the Red Cross, a non-official, non-political and non-sectarian body working all the world over for the promotion of health, prevention of disease and mitigation of suffering. It is organised in schools and colleges as a co-curricular activity with a voluntary membership of students and the guidance of one or more teachers as Counsellors. The aims of the Junior Red Cross are (1) *Promotion of health,* (2) *Service to others* and (3) *Fostering of world friendliness.* The motto of Junior Red Cross members throughout the world is "I serve". The badge of membership is circular in shape and bears the design of a Red Cross on a white ground, with the word 'Junior' for the Juniors and 'Counsellor' for Counsellors. The cross has no religious significance, having been adopted by a reversal of the red and white colours of the flag of Switzerland, in which country the society was first established by Henri Dunant at what is now historically known as the Geneva Convention of 1863. The junior branch began as a small movement by school children in the province of Quebec in Canada in 1914 by their making bandages, dressings and other comforts for the soldiers of the First World War. It soon spread to Europe and then to other countries of the world as an educative, character-building activity in schools.

Activities: Each Group selects its own activities to carry out the three aims according to its own capacity and local needs. The planning and the execution are done by the Juniors themselves with the Counsellor very much in the background, to let them gain initiative and confidence. Some of the typical activities are :—

(1) *Promotion of health:* Practice of health habits, through what is called 'The health game', which consists of the daily observance of about twelve simple rules of health; cleanliness of school premises, with emphasis on open windows, clean towels, throwing rubbish and litter in proper receptacles, non-spitting etc., preparation of health posters and mottoes, health propaganda in towns and villages through songs, dramas, processions, exhibitions etc., co-operation with public health departments in anti-epidemic measures, village sanitation etc., co-operation in school medical inspection and in campaigns for improving nutrition, prevention of blindness, prevention of tuberculosis and other diseases.

(2) *Service to others:* Taking courses in First Aid and Home Nursing and serving as first-aiders and home nurses;

helping poor children with books, medicine, food, clothing etc., organisation of school first-aid cupboards and sick rooms; organisation of hospital libraries and visiting sick people in hospitals; reading and writing letters for them; co-operation with the senior Red Cross during Red Cross weeks, health weeks, health exhibitions; co-operation in assistance to sufferers from such disasters as floods, famines, fires, earthquakes etc.

(3) *World friendliness:* Exchange of correspondence through portfolios and albums containing letters, specimens of school work and information about the habits and customs of people, scenery, trades and industries of the country by means of pictures, photos etc., exchange of paintings, gifts, get-well cards, participation in international study centres.

Full information about Junior Red Cross can be obtained from the National Director, Red Cross, Red Cross Road, New Delhi.

The Fourth Madras State Junior Red Cross Conference will be held at Nagapattinam on the 7th and 8th October *1961*, under the chairmanship of Sri N. D. Sundaravadivelu, Director of Public Instruction, Madras.

—o—

Hawaii's East-West Centre

Mr. F. M. Heiser, dean of the International College of the East—West Centre at Hawaii University, visited Madras from August *8* to *12*.

The International College is one of three constituent units of the East-West Centre established in October *1960* to contribute to mutual understanding among the countries of Asia, the Pacific Area and the United States.

The centre's location in Honolulu takes advantage of Hawaii's unusual richness in inter-racial living and Asian ethnic groups which have retained their distinctive characteristics in a harmonious society.

It is a tri-level educational institution for university students, senior scholars and technical trainees. Its objectives are approached through its three major divisions; (*1*) the International College, which administers the student scholarship programme; (2) the Institute of Advanced Projects, which administers the senior scholars' research grants: and (3) the International Training Agency, which administers the in-service on-the-job technical training programmes.

The centre itself has no teaching faculty, except in the English Language Institute, and no separate classroom buildings. East-West Centre students attend regular University of Hawaii classes taught by its faculty.

One hundred scholarships were awarded for the first semester in February this year, and each year this number will be increased until there are approximately *2,000* scholarship students at the centre.

The most unique feature of the scholarship is the summer or semester study-tour for degree American mainland for Asian and Pacific students and a similar tour to Asia for American students. This is to enable them to do special research not possible at the University of Hawaii and to consult with scholars in their fields of study in other locations. Both post-graduate and undergraduate students are eligible, and the ratio will be approximately four students from Asia, Australia, New Zealand and Pacific islands to every one American. An attempt is made to spread the geographical coverage of the scholarships so that all countries in Asia are represented.

Senior scholars and specialists from Asia and the West are offered grants to enable them to come to the centre to engage in study, research, teaching, creative work, special conferences, seminars and discussion meetings. The East-West Philosophers' Conference which convenes at the university exemplifies the type of conference being scheduled at the centre. Programme facilities for these individuals are included in the Institute of Advanced Projects.

The East-West Centre, through its International Training Agency, offers more than *100* technical on-the-job and in-service training programmes with community agencies, both private and governmental, throughout the state of Hawaii. These programmes, especially designed for Asian participants, include agricultural extension methods, coffee production, livestock nutrition, pest control, soil conservation, home economics, land use, urban redevelopment, water resources, highway construction, tele-communidtions, economic planning, industrial and technical training, business policies, tourism, personnel administration, public health, sanitary engineering, vocational education, school planning and administration, delinquency control, and rehabilitation of the handicapped. Grants for technical trainees vary in duration from one week to two years. At present, the agency accepts participants through existing organisations such as the U. S. International Co-operation Administration, United Nations agencies, private foundations, and others.

When the first stage buildings of the East-West Centre are completed at the University of Hawaii campus, there will be dormitory space for *600* students, apartment units for visiting scholars and families, and quarters for visitors. Dormitories are designed so that groups of ten students will live together, sharing a common lounge.

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Literacy Campaigns and Public Libraries

A. B. KOHLI, M.A., D.L.Sc., Chandigarh.

To emancipate our society from illiteracy, the root cause of our regional, social, economic and political hardships, our governments well realise and are giving stimulus to Free and Compulsory Primary Education accompanied by mass education schemes for the illiterate adults, to impart the knowledge of three R's which would best guard the innocent masses from being swayed away by the heated arguments of the politicians and mischief-mongers. This knowledge would enrich them and help them to form their own individual opinions (through reading the newspapers and other sources) instead of borrowing ready made ideas over certain issues which focus our attention. Sound and healthy public opinion is the cornerstone of a democratic republic. An alert and enlightened citizenship can be secured if the knowledge contained in books and periodicals is universally accessible.

Instruments of Education

Terms like "continuation school for all people", "the people's university" have been coined for the public library, and in it lies the soul of nations. It equally serves the child, the youth and the adult. But adults are its chief patrons. Expressed mataphorically, "The newspaper is the library of the moment; the library is the newspaper of all time". Previously, access to libraries was the right of some priority classes; the modern public library, however,

no longer remains the exclusive servant of the scholar, the priest and the ruler, but has become the community's cultural centre. The library serves as a social agency to disseminate the collected information to all its users, irrespective of any distinction of caste, colour and creed. "A library is not merely a collection of books which accumulates age and dust, but a living and a growing organism prolonging the life of the past and renewing it for this generation, but giving also to this generation the best that its own workers, thinkers and dreamers have to offer".

Making free and compulsory education universal up to primary stage means that every child goes to school for about four years. Generally children are admitted in schools at the age of six, and this stage lasts till they are ten or eleven, or more in exceptional cases. When they surpass this elementary stage, a selected few would choose or would be able to continue in the secondary stage. Those who discontinue and rejoin their hereditary professions or sit idle after four years' schooling will completely forget what little they learnt, with the result that a microscopic percentage would retain literacy, if no means to continue the reading habit are put forth. Suppose 60% of children retain literacy, even then two fifths of the amount spent on this aspect is a waste.

Adult Education

Another national necessity is mass-education with a view to mitigate ignorance and backwardness through the opening of adult-education centres. Well considered from all angles, adult education is undoubtedly most essential for the masses because it is bound to lead them from darkness to light. It is a permanent national necessity and an indispensable aspect of citizenship, and therefore, it should be both universal and lifelong. It would be equally impossible for the adults, too, to preserve literacy, if no legitimate facilities to pursue their interests are provided. The best course to help people to carry on the reading habit is to make public libraries scattered all over. Every neo-literate will need a continued access to reading material to "sharpen his new skill into an effective instrument of self-education". if this genuine need remains unattended to, the money and energy invested on adult-education is unlikely to bear proportionate fruit. Moreover it will result in the "stagnation of the mass-mind", which may even relapse icto illiteracy after a short period. "The state of half-education in which the mass may be left is extremely dangerous, for they may take to cheap, degenerate litetature, which is in abundant supply. This is certain to destroy rather than promote the capacity to face the problems of the world with skill and courage".

Need for Libraries

"No one who has learned to read beyond the level of bare literacy and who wishes to play has full part in the life of his community can possibly keep in touch with what is happening elsewhere in the world, with what even is happening at his door-step, without recourse to books and periodicals". But few people in the world are adequately financed to purchase the books they need for their personal use. A thick net-work of public libraries all over the country on the basis of population, say, one library for each 5,000 inhabitants or one library for each district, along with as many branch libraries as the number of villages in it, is desirable. So long as no permanent planning is made, mobile libraries under the control of Central State Libraries can play an equally useful part.

Thus, libraries are the constructive institutions which play the greatest role in moulding the destiny of the community. The relation which exists between literacy campaigns and the library movement shows that Public Libraries must be used in these campaigns; otherwise the end in view would remain unaccomplished or half-accomplished.

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OUR EDUCATIONAL DIARY

" PEPYS "

10—8—61 Mr. Lal Bahadur Shastri has assured Mr. Frank Anthony that indigent grants to Anglo-Indian schools will not be discontinued by the States Governments.

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Mr. K. V. Shenoy, the D.E.O., has organised a 'good schools contest' in South Kanara district. The best schools among the lower and higher single teacher schools will be given prizes. Merit Certificates will also be given to schools adjudged as 'good'.

12—6—61 The Kerala Advisory Committee for Backward Classes decided that the Union Government should be requested not to adopt economic criteria in granting concessions to scheduled castes and tribes.

> [This shows how unreasonable these backward classes can be, if it is realised that all that the Union Government wanted was to withdraw educational concessions to a Backward Class boy whose parents earned more than Rs. 500 a month.]

13—8—61 The Government of Madras do not propose to start the 11th standard in High schools from the beginning of 1962, the reason being lack of accomodation and qualified teachers.

> [All things considered, it will be ideal to start two-year Pre-University course classes in the mofussil. These could function like the old second grade colleges. These would serve as a good link between high schools and the degree colleges.]

21—8—61. The emotional integration committee under the chairmanship of Dr. Sampurnanand considered the question of improvement of text books particularly at Primary and Secondary levels.

24—8—61 The Union Government propose to award over 7600 and 5300 scholarships for degree and diploma courses respectively in the third plan.

28—8—61 Mr. V. K. Krishna Menon, speaking in Hyderabad, said that education should provide for students passing out of the colleges a liaison with society. Students, he said, should consider themselves cheated if standards were lowered. He asked students to do social service and to remove illiteracy among the people.

31—8—61. Minister Subramaniam said that the Government had not issued any order prescribing a minimum of 40 % in Hindi for a pass in the S.S.L.C. examination.

7—9—61. The Kerala Goevrnment has sanctioned the appointment of about 5,500 teachers to meet the requirements following the starting of new Government schools.

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Dr. K. L. Shrimali stated in the Lok Sabha that a Hindi University would not be set up in the South now.

1—9—61 Minister Subramaniam has advised the students not to participate in the politics or in election campaigns as it would affect their education.

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It is announced that no minimum has been fixed for Hindi in the IX Standard public examination.

> [I wish atleast a low minimum, say 20 %, had been fixed. As it is, no student would care to study Hind, nor would the Hindi teachers have any enthusiasm to teach it. Both the students and the Hindi Pandits can now have a jolly time during periods set apart for the study of Hindi. This is just a waste of public funds over the study of Hindi in schools.]

10th World Teachers' Assembly

D. H. Sahasrabuddhe, B.A., B.T., LL B. M.L.C , General Secretary, AIFEA, Nagpur.

[continued from page 176.]

Indian Delegates & Observers

The AIFEA which has 51 organisations all over India affiliated to it will send 50 delegates and 150 observes to attend this Assembly. Apart from these, observers of different Universities in India, Boards of Secondary Education as also the States Governments will also attend, the Assembly. About 300 Observers from Educational Institutions, which enrol themselves as Members of the AIFEA Host Committee, will also attend the Assembly. Thus, it is a very fine opportunity for a very large number of teachers and representatives of Indian Educational Organisations to establish direct contact with representatives of the Teachers Organisations from the different countries of the world.

WCOTP Office

The WCOTP has its headquarters in Washington and it has established sub-offices in London, Paris, New Delhi, Tokyo and Accra. The sub-offices have been established to maintain contact with Professional and Teachers Organisations in the respective regions through whom the offices pursue the resolutions passed by the Assembly and programmes decided upon by the WCOTP.

AIFEA Host Committee

For making satisfactory arrangements for a most successful session of the WCOTP Assembly and for providing for 450 foreign teacher-delegates the great traditional Indian Hospitality during their stay in India, the AIFEA has constituted the AIFEA Host Committee for the WCOTP Assembly, the membership of which is open to all who have their interest in education and teaching profession. The Ministry of Education, Government of India, have given the Host Committee a generous grant of Rs. 50,000 and it is hoped that the Education Departments of the States Governments and also the Universities in India will very well respond to the appeal of ahe AIFEA Host Committee. Education institutions and teachers all over India are enrolling themselves as members of the Host Committee. I am sure with the ready response that the AIFEA is receiving, the AIFEA will put the Indian Teaching Profession on the world map of education by fulfilling the gigantic task creditably.

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CONFERENCE PROCEEDINGS

[*From a Correspondent*]

In the last week of July *1961*, there were Seminars on " Teacher Preparation for Health Education", "Technical and Vocational Education," and "Adult Education", an "Educational Editors' Workshop" and a meeting of the "International Council on Education for Teaching".

The Assembly began on the *1st* of August in the spacious modern halls of Vigyan Bawan. In the absence of the President, the Vice-President, Sri S. Natarajan presided. Over *400* delegates from different countries attended the Assembly.

Pandit Jawaharlal Nehru, inaugurating the Assembly, said that the highly educated countries were the most bellicose. Wars began in the minds of the people, and hence only by directing people to think in terms of peace, co-operation and understanding, and not in terms of the cold war, could wars be averted. "Ultimately we need responsibility to be able to run ourselves properly." It was the introduction of wisdom in the educational apparatus that was the need to-day. Education should produce a co-operative type of humanity, not a pugnacious type.

The presidential address of Sir Ronald Gould was read out by Mr. J. Archbold. Sir Ronald said that the teacher's responsibility was to give children more and more freedom and responsibility. He was glad that there was talk among enlightened teachers about broadening the curriculum, humanising the sciences, and about the importance of art, music, religion and morals. He appealed to educators to eliminate competition for places and to resist the tendency to turn schools into diploma factories. " If the schools are really concerned with goodness, in men, in our political institutions and in society, freedom and responsibility must affect all that is done in schools. And this is not a matter of talk alone, but of action. "

Six plenary sessions were held. Dr. K.L. Shrimali, Union Minister of Education, addressed the second plenary session. Mr. V. K. Krishna Menon, addressing the sixth plenary session, said that the problem before them was to educate themselves, even apart from the children, for "the world that is to be, is not isolated from us." Education would become meaningless, if one did not engage oneself in understanding the modern scientific and technological advancement. The first thing man should have was a universal sense of values.

Mr. Ricardo Castro of the Phillippines, member of the WCOTP Executive Committee, introduced the theme, 'Education for Responsibility', and presented the Report, 'B-Synthesis'.

Resolutions

The WCOTP concluded its proceedings on 7th August *1961*. It has recommended a five-point programme to world educators on 'Education for Responsibility' among students.

The Assembly declared in its main resolution: "Education for responsibility grows out of the convictions held by society with regard to fundamental moral, spiritual and rational values. These values include the growth and dignity of every person and the necessity of helping every child to become the best person he is capable of becoming...The complexity of the forces affecting students in all parts of the world points out the urgency for teachers to demonstrate by example as well as by direct teaching their respect

for these fundamental values, their concern for service to others and then willingness to participate in civic affairs."

To this end, the WCOTP recommended that the teacher should recognise the importance of the fundamental moral and spiritual values on which justice, law, family and society are based; the inculcation of a right attitude to, and a respect for, law; the development of a critical attitude so that the individual retains the right to object to and/or amend the law; the encouragement of an enquiring mind to help in the individual making sound judgement and acting in accordance with the principle underlying the Declaration of Human Rights.

A school atmosphere should include a maximum of support, encouragement and acceptance and a minimum of fear, criticism and rejection. It should likewise be based on respect for learning and on good human relations among administrators, teachers and students. Such an atmosphere would develop and foster a sense of responsibility. The resolution also suggested the designing and planning of school programmes to achieve this objective.

By another resolution, the Assembly declared that, if the teaching profession was to be in a position to meet its responsibilities, it was also essential that the economic and social status of teachers was raised to a level commensurate with the importance of the profession. The work-load of the teacher should also be regulated to ensure both the physical and mental health of the teacher and the efficient discharge of his duties.

Another resolution, while stressing the importance of mass media for the educational and cultural advancement of society, "strongly condemned its misuse at present by emphasising upon sensationalism in sex, crime and misbehaviour". It must be the aim of the teacher to teach a correct appreciation and use of these media.

The WCOTP expressed its "deep concern" at the the situation in which the British teachers were finding themselves in regard to their salary negotiation, and hoped that a satisfactory settlement could be achieved through the good offices of the salary negotiations machinery, namely, the Burnham Committee.

Sir Ronald Gould was re-elected President of the World Confederation of Organisations of Teaching Profession for the year *1961–1962*.

The Conference decided to hold its next session in Stockholm. The *1962* theme is " Education in a Technical Age. "

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SYLLABUS AND STANDARDS

N. S. PADMANABHAN, B.A., B.T., Ammapet.

At a time when great and far-reaching reforms are being effected in the field of education in all its stages, it behoves the teacher, who is well-nigh an instrument of their implementation and accomplishment, to get at the pros and cons of their bearing and worthiness, lest he should be blamed or put in the dock for refusing them a just and enduring trial. Already trenchant criticisms have appeared in the platform and the press alike about the fall in academic standards, particularly at the School Final stage. It remains to be seen how far these proposed reforms could stand in reply to the aforesaid criticisms, but there is no gainsaying the fact, how-

ever, that the teacher's role is sure to be a decisive one in this respect. So, he needs to be on the alert and fully equipped to meet the eventualities. An analysis of the problem in the teacher's perspective becomes, therefore, necessary and hence this humble effort.

The aim of education, as was contemlated in the bygone decades, was simply either knowledge for its own sake or for a stepping-stone to "white-collared" professions. For generations past, there had only been a tendency to flirt with the notions the Westerners imbued us with. Callings and trades true to the soil were deserted or looked down upon, as the quill-driver's job caught the imaginations of our young men. The wrong sense of values put in by the parents only helped us to verge on the shallow shores of large-scale unemployment and labour-unworthiness. Of course, the high linguistic skills attained by pupils of those generations had their own glamour, but the fact remained that the imbalance this system produced was a national liability, if not a calamity.

Soon after the advent of freedom, the bias against the Macaulayan system took a serious shape, and the tables were turned. Acquisition of linguistic skills, especially that of English, was put at a discount, at the same time greater thought and emphasis being bestowed on the arts and sciences section. Specialisation and compartmentalisation of knowledge was practically given up. Amalgamated and fused subjects came into being. The teaching of formal grammar was frowned upon, much to the cheap pleasure of the less responsible teachers and the more backward among the taught. The Americanisation of the examination system, which was also simultaneously introduced, simply actuated the downfall of the standards, thereby giving a corresponding fillip to laziness and unsynthetic thought on the part of the pupils. The piecemeal knowledge that he was treated to in the academic and non-academic courses of study in the secondary school period stood him in no good stead in any of the vocational spheres he entered in. For one thing, he could not fill in the place of his counterpart in hig-hranking jobs and avocations that required a good and sound knowledge of English, and for another, he was unsuitable to be entrusted with charges that required high technical skill and business acumen in industrial circles. Alas! his debut was after all not up to the mark!

This state of affairs touched the educationists and the authorities alike to the quick, and they were obliged to formulate a scheme which at once remedied the defects of preceding schemes and satisfied the needs of the hour. Parents and organised sections of public opinion were, or seemed to be, in favour of such a proposal, as it would help the student-world to get out of the quagmire of derision and decadence. A *via media* between the extremes was struck at and sought to be implemented. Hope dawned, as the present system of education had its ushering in *1959*. English teaching was once more put on its proper pedestal, though, of course, the sharp corners of the grammar principles were rounded into the nice curves of structures. The syllabuses of the various other subjects were slightly loaded, but with due care and precision, so as to make it wholesome and real. A return to the old form of questioning, retaining the salient patterns of the previous one, was soon adopted with advantage. The twin aims of linguistic talents and technical skills ran into one, and thus a new shape was carved out as the be-all and end-all of education.

It is not as if that the instruments could alone make a process perfect. The engineer should be one who can make an effective and smooth use of it. The teacher, as the chief architect, has an important and courageous role to play. He should see that first of all he is on a par with his predecessors of the bygone generations in the matter of systematic preparation and discharge of allotted work with an unflattering self-confidence and an elegant diction. Provided with a

multiplicity of visual and other kinds of aids available through science and with a repository of the energy and experience of the ages, he can acquit himself best, only if he cares to study and utilise them resourcefully.

It is a pity that at least some members of our profession deem it fit to point out the finger of accusation at the ills confronted by the student community and rest content. They for a moment seem to forget that they themselves form a part and parcel of the body politic and have the inhibitions of complacence and mediocrity. They should guard themselves against demoralisation in their professional standards and just make a sincere attempt to nullify unscrupulous criticisms by positive actions. In short, they should pause, think and chalk out the line of their action, before it is for others to exclaim, "Physician, heal thyseif!"

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EDITORIAL

Madras Convocation

The Convocation Address delivered by Sri K. Balasubramania Iyer, M.L.C. and member of the syndicate, to the new graduates of the Madras University on August 24 last, says many things which needed to be said, but which it is somewhat unfashionable to say nowadays. He stressed the important part played by religion in life. The religious inspiration behind Mahatma Gandhi's life was recalled, and Swami Vivekananda was quoted to show that the distinctive feature of Indian culture is religion. Sri Balasubramania Iyer asked the graduates to strive to become the finest flowers of culture—of Indian culture in particular. Advocating the study of all religions in a reverent and tolerant spirit, he pleaded for the elimination of tensions and for emotional integration. It was suggested that emotional integrarion could not be achieved without the influence of religion and the study of Indian culture.

The gospel of hard work was placed before the graduates. There was no short cut to prosperity either for the individual, or the nation. Carlyle, Ruskin and the *Gita* were quoted in support of the injunction: "If only you develop a reverence for work and dedicate it to God, you will rid yourself of all troubles, evil tendencies and impure desires which beset the worker."

The plea he put forward for the study of Sanskrit was another piece of unpleasant but good advice. Sanskrit has fared badly throughout India after independence —and particularly in Madras. The latest reorganisation of school courses has placed a double disadvantage before Sanskrit. Under the three-language formula, students are given an option to choose between Hindi and Sanskrit. One can guess easily for which language most students will opt. Even if a few take up Sanskrit withstanding the charms of Hindi, they are informed in advance that there is no prescribed minimum for the language in the S.S.L.C. examination. In other words, there is no need to study the language at all seriously. No wonder that the *Hindu* recently lamented that Sanskrit had been given "a raw deal".

Academic Freedom

The standing committee of the Inter-University Board which met at Madras on September 17 has passed a strongly worded resolution on academic freedom. The Universities are feeling perturbed on account of interference from certain new

statutory bodies, some non-statutory committees and amendments to University Acts. It is pointed out that all questions of standards can be safely left to the University Grants Commission which has a statutory duty to uphold and enforce them. Particularly, the complaint is made that in some instances interference with academic freedom is very serious, as when five Vice-Chancellors were removed from office before the expiry of their terms in a State, consequent on a change in the personnel of the Ministry. The vesting of the power of appointment of Vice-Chancellors, in Governors is tantamount to vesting it in the Ministries. It is also felt that artificial props given to certain Universities by their States stand in the way of high standards, and "the time has come to review the automatic recognition of the degrees of every University by all other Universities."

The extent of the harassment felt by the Universities is seen in their declaration that "if this trend is not checked, the Universities will cease to function as they ought to, and under such circumstances, they might as well be abolished." This is a consummation devoutly to be abhorred. But it has to be remembered that the State is wielding everywhere to-day enormous powers. The ideologies of planning and social justice often come into conflict with freedom, and the Universities have now begun to feel the brunt. The problem has be solved with wise restraint on the part of both Ministries and Universities, but the outlook for the immediate future seems to be bleak.

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ARE THE STANDARDS FALLING ?

PROF. VAMAN H. PANDIT, Indore.

Not infrequently, nowadays we hear the hue and cry raised against the falling standards of our university students both in study and character. Men and women who do express their views on this subject have stationary ideas. They were brought up under an alien rule of pre-independence days and they do wish to impart what they learnt when they were at school and college about discipline, character and studies. I venture to write that these men know less than nothing about the rudiments of education.

"There should be no enforced respect for the grown-ups, who should allow themselves to be called fools whenever children wish to call them so," says Bertrand Russell in his *Education and Social Order*. None can prevent them from calling us fools; in fact, we ought to endure this view, for we did call our elders as fools. In a dynamic society, this is bound to happen.

Let me tell you plainly from my personal experience of teaching two generations of Indian students, firstly of pre-independence period, and secondly of post-independence period, that we are all labouring under a delusion that there is an all-round deterioration of values and standards in our student community. This is a pure and simple myth propagated by selfish persons who are afraid that the various emoluments that they receive from the academic institutions would be blown away. They want to reverse the tide of progress which is deterimental to their own interests. Beware of this false siren!

There are three main elements in the field of education, students, teachers and parents respectively. To introduce any

other factor in this field would be most undesirable. The politicians have no place in the sacred temple of learning save as students. There is a close relationship among all the three major items. This is an equilateral triangle in the process of education. Like an independent judiciary, it needs to be kept independent. It would be much more preferable, if we stick to this principle.

The first to receive our attention are the parents. It is the duty of the parents, nay, it is their right to provide to the child the type of education they wish it to have according to its natural aptitudes. In this particular respect, we have hung the picture upside down. In our country, the Union Government and the States have encroached upon this right of parents or citizens. It is these bodies which decide the type of education that should be imparted to the students instead of the parents.

Do these bodies ever get the chance of identifying themselves with the school or college students? Since independence, these bodies have made a mess of education by their own foibles and fads, without consulting parents or teachers either. They have tried to indoctrinate ideas. They have lost sight of the end and dedicated themselves to the means. This certainly is not the way of training future citizens to shoulder the responsibility of already achieved freedom. It is a centralisation of education in the hands of the Government. It signalizes the whole tragedy of educational edifice and the way of thinking during the decade gone by. They again want to give the country quill-drivers, for they were nothing else than these.

In so far as parents are concerned, I am definitely of opinion that they are performing their duties very well. They are spending Rs. 800 net over their wards every year individually. It is no small amount. It is beyond their means in these days of sky-high prices of commodities and very costly education. What do they get in return? One has simply to calculate in terms of rupees the products coming out and detained from out of 45 universities of 10,00,000 students. The failures, as the parents think, are a national wastage. Undoubtedly, the net amount of wastage would be a legend. Hence there is a keen frustration amongst the parents about the value of the so called education over which they spend so much. It is a gigantic loss of the nation's money and man-power. Who is the culprit? The people, the press and the parents have a right to demand an answer to this question. The most amazing fact is that nobody speaks about it to the Government who has taken upon itself the responsibility of educating the future citizens of our country, and the Government speaks with nobody over this problem.

Next come the teachers responsible for fully sharing the nation-builder's job. They have done well so far and are doing their very best against heavy odds in training the youths to follow the democratic way of life, although they have no say in the matter of framing the pattern of education which is usually fixed by non-educational bodies. Very rigid are these bodies without any purpose or plan. It would be foolish to evade this unpleasant but obvious fact.

Under unattractive circumstances, the teachers, I am quite confident, are brushing aside the curriculum and syllabus which have little utility in the future life of students and are imparting the type of training needed for the survival of democracy. They are ready to answer the vital questions, who? after whom ? etc. They have trained a generation which will satisfactorily endure the problems of a debt-flooded country. These students will try to establish real democracy, for they are learning the principles of democracy in the present day institutions, and anything contrary to these raises a question in their mind which demands an answer from their teachers. And the teachers do satisfy

them. Apart from class-room instruction there are other means such as the cinema, the radio, the press, lectures and tours, which go on adding uniterruptedly to their stock of knowledge and many of which were not available to the students of the past brought up under an alien rule. Thus, today's student is more enlightened and can talk freely on matters national and international. The world which was far away then has come nearer and nearer to him. His horizon is wider and not narrow like that of the students trained to look with admiration and awe on Emperors and Empresses. Mentally, socially and politically, he is much ahead of the times and comprehends very well the various problems facing his country. The debates and symposiums held here and there in the academic institutions are a more convincing evidence of the fact that I am stating here. The student of today says, "Well, you have mapped out the country of your choice under a single-party rule. We too will have the right to draw the new map of Bharat where disruptive forces will have little chances of flourishing." And I am proud to say the present-day teachers have encouraged the students to do this. "If you become the Prime Minister of India, what will you do ?" Answers to questions of this kind are given very attractively by various students displaying a keen desire for the welfare of the people at large. The students do not respect the fasts and counterfasts undertaken by our leaders to redress their specific grievances, and are astonished to see the Gandhian ideals being used to such purposes. Imagine the effects on young minds, which are like wax to receive and marble to retain, of the political games played before their very eyes. Many, many are the facts to show what the students speak about, but this much is enough.

According to the principles of education, one who teaches a subject is the final authority for examining his students and awarding the certificates of proficiency, and not an outsider or an external examining body. But this principle has no place in our educational pattern. Our schools and colleges are not autonomous bodies, but they are under the autocratic control of States. They have no choice of their own in framing the courses of studies or examining their students. This regimentation in the field of education is doing a tremendous harm to the country, and consequently there is an all-round disappointment. They have failed to set up an education system fit for our republican country. Moreover, they have not been able to impart the spiritual, human and moral values, but in their excessive zeal for propagating the Gandhian ideals and Basic training courses, they have brought over them the curse of disintegration, linguism, casteism and communalism, and last of all regionalism, and now it has become very hard for them to arrest these forces which have been let loose by their speeches and writings. This writing on the wall is crystal clear, and the unity of the country has been endangered.

The third important point in the educational triangle is the students, and our students are better than those elsewhere. Unfortunately, they have become the target of criticism at the hands of leader-rulers who have little or no knowledge about the teen-agers' psychology. They want to check the instinctive urge of the young men and women of our land. It is a futile attempt like arresting the sparkling waterfall in mid-air. It is not a thing to be checked by legislation, it needs sublimation through a proper channel. It is a force. What are you going to offer the student in life? Have you challenged his youth? Have you set before him any ideal worth achieving and striving for? The whole atmosphere is so obnoxious in education that a student feels shorn of any initiative and is robbed of the throb and thrill of a young life. The students whose minds are to be developed according to their aptitudes receive little or no attention in the current educational pattern. The lords of the realm are running down the negligible vandalism of our students.

What is needed is a little thinking about matters educational. In our fanatical zeal for educating our young and new masters, we have not changed the old and out-moded legacy of foreign rule. How can those administrative principles now fit up in the democratic world? We have completely to remodel our educational system without disturbing the roots of the ancient heritage, which has been frequently tested on the anvil of time, and has survived the strong blows of many ages and empires, and I do believe it has enough vitality to survive in future. The richest heritage, it is still wet with the blood of martyrs, whose memories are deliberately being whitewashed in the garb of Buddhistic principles of non-violence and pacifism, which seem inadequate to the youths of the country living under the shadow of a nuclear war.

Despite the above facts, I go in for all the praise the young men and women deserve. Our young students are preparing well for their future careers in a country where merit is at a discount. They have understood well how hard it is to live in a detonating world with all the glamour of scientific advancement.

In the end I do wish to warn our leaders: Please do'nt curb the spirit by talking ill of our youths. I am confident that our young students are wiser than us, and they will certainly contribute to the achievements of the human race; truth and beauty and our democracy, they are sure to guard with determination.

This is the singular service which the present teachers are doing as nation-builders. Try to elevate their status, so that they will be able to give meaning to life on strong and enduring foundations with a faith in the future of young men and women.

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